Atjehnese OD4 Makassar OG6
Sumatra OD1 New Guinea OJ1
Halmahera OH12 Orang Laut OB4
Bajao OA8 Moluccas OH1
Madura OE6

I 224 [262] [385 cont.] among the animals fish is much more important than meat. One kind of wild animal that is hunted primarily for its meat is the deer, but even so [386] the great deer hunts, such as those in the Preanger and on southern Celebes, are held more for pleasure than as a means of obtaining meat. There is actually no category of persons on the archipelago whose trade is hunting, except in some areas that are harassed by tigers, where there is a kind of professional tiger hunter, and on New Guinea and the surrounding islands, where the hunting of birds of paradise, parrotlike birds, and crowned pigeons is actually a means of livelihood for many.

MK [224 517] I [463] N I [223]

I 226 [463] Fishing is of much greater importance than hunting as a means of livelihood. While in general only a few persons make hunting their chief occupation, the situation is quite different with regard to fishing; everywhere on the coast one finds persons who live solely by fishing and commonly even whole villages of fishermen. The inhabitants of various small islands of the Riau-Lingga Archipelago and in the Moluccas (in the broad sense) subsist almost exclusively by fishing. This can also be said of: the coastal inhabitants of Madura, a large part of Atjeh, Palèmbang, and some parts of Halmahera, and, as a fishing people par excellence, the Badjo or Badjau [Bajau], the sea nomads, who live on the east coast of Borneo and further eastward.

O Ml S Md A H B [226]

Ml N 227 I 226 227 As fishing implements, there are: all kinds of nets, rods, lines, palings, and traps; a peculiarity on some islands, the Moluccas among others, are long fishspears; on New Guinea bows and arrows are also used. Throughout the archipelago there is fishing with toeba, a fish poison obtained from some poisonous parts of plants and thrown into the water to drug the fish and make them easier to catch. Derris elliptica Bth. of the Leguminosae family, a subfamily of the Papilionaceae, is used primarily. At low water, a dam is made in the river; the toeba is thrown into the water higher up the river. The fishermen, with much hullabaloo, drive the half-drugged fish to the dam, where they are caught in great numbers. A toeba fishing-

[122 cont.]

g. Tournaments

J
I
541
643
527 The tournament, watangan or sodoran and sĕnèan, belongs exclusively among the amusements of sovereigns and high personages and is performed on the alun-alun. For the sovereign, this festivity takes place on Saturdays; for the regent, it may be done only on Mondays, hence the name sĕnènan = something that happens on Monday, itsnain or sĕnèn. All the participants at a tournament are dressed in ceremonial attire, and the horses, too, are outfitted handsomely with the prabot watangan (2),

2. Note.

ceremonial harness, which is also used at wedding ceremonies. The combatants are armed with long, blunt lances, sodor or
J
541 watang, and before the tilting begins they ride in pairs around the alun-alun a few times to the music of the gamelang. Then the two front riders leave the procession, execute [123] an about-face, and ride toward each other, with the intention of breaking each other's lances or of unseating the opponent. Then they go to the rear of the cavalcade (1). Now the second pair

1. Veth, Java, Vol. I, pp. 585 ff.

J
[522] follows, and so on. Clowns also appear at the tournaments; seated on skinny horses and armed with tremendously long lances, they cross the alun-alun in all directions and actually nothing but burlesque the whole sĕnènan. A much appreciated joke at the end is tying life-sized, costumed dolls on unsaddled horses. Fireworks are tied under the tails and lighted, whereupon they gallop around terrified, and the dolls move about in
M
U
I
541 the silliest postures. Actually it is a barbaric, silly joke. A popular sport for high personages is deer hunting, for which
224 a number of deer are driven into an enclosed space and then

M [123 cont.]
J hunted with saber, lances, or snares by the well-to-do. This
I sport is also held in high esteem by the Dajak, the Makassarese,
541 and the Buginese (2).
224

2. Tijdschrift v. h. Binnenl. Bestuur, 1887, pp. 150 ff. Sal. Muller, Verhadelingen, etc., op. cit., p. 432, Pl. 55. Matthes, Ethnologie v. Z. Celebes, p. 110.

h. Tiger Fights

J On Java, any spectacle at which animals fight one another
541 is called adu-adu Ng., aběn-aběn Kr. Tiger fights are among the most important of them, and they, too, take place on the alun-alun of the royal residence, where a buffalo is made to fight a tiger. Before the fight begins, the buffalo stands in an enclosed space, while the tiger is confined in a cage at the side of the field. At a signal from the sovereign, the door of the cage is raised and the tiger is driven into the battle field where the buffalo, who has been released, awaits him. As a rule the battle begins immediately and usually ends with the defeat of the tiger. If the animals have no [124] desire to fight, they are incited to it by burning straw thrown at the tiger and an infusion of Spanish pepper showered on the buffalo.

Another kind of tiger fight is the rampog- or rampok-matjan. A circle of men three ranks deep stand at a distance in a circle around the caged tiger with their lances couched. The tiger is driven from his cage by setting it afire, and as he tries to gain his liberty by jumping over the lances, he is caught and killed on them.

In former days, criminals armed with a blunt kris fought tigers. If they were fortunate enough to slay them, they were considered not guilty and were set free.

133 Bone trip (first): Started August 27, 1949 (left Makale
491 early August 26th and drove to Rantepao and thence to Paloppo).
The road took me across great mountains. I could see end-
361 less curves below, and enormous valleys, and later in the distance the sea. The road itself was bad. Here, as on the west coast, there is a stretch of almost uninhabited mountain-land between the Sadang country and the Buginese coastal country. There are few villages. Paloppo is a large town on the coast and an administrative center.

491 Going on from Paloppo the road is bad and endless but level,
162 leading to Sengkang. Around Paloppo I still noticed plenty of
142 Sadang, or at least Toradja people. But gradually the scene changed to Buginese.

I had a good lunch at a fine pasanggrahan. Sengkang, which is the center of Wadjo, seemed to be populated by a number of people of negroid type. To the north, around Paloppo, I noticed that there were pretty girls all over. Along the Wadjo belt, however, men have beetling brows and are dark, and the women are not so pretty. Later, in Bone, the women
291 again were impressively fine. I also noted the change to the
565 wonderful flaming Buginese dress of the women. Feasts
224 were going on in many houses, and all along the road girls
342 and women were beautifully dressed, and often on horses led
181 by men. They are evidently nobles (I have read that some never touch the ground). Also, the houses have ramps. A thought: I will call this "The Adat Country". It [custom law] stands out all over, with Bontorio influence, e.g., men with great head cloths on horseback, and many with lassos and lances, evidently deer hunting.

857 I noticed that the children didn't shout as much as the
609 Sadang children did when I passed by. But everywhere I go
576 people stare so!

As I got to Bone the road got better although it is not sur-
491 faced. The Radja is said to be keen on roads.

I arrived [in Bone--Analyst] in the evening, tired to the bone,
124 and hence ate very little. I got a good room in the pasanggrahan, but again in the rear with children, fowls, awful all-night cocks, and screeching flying foxes making for hideous nights with little improvement during the day. I slept some and the next morning went to see the assistant resident, de Graaff, who at once appeared to be friendly. I went to see him at the new brick schoolhouse, the "pride of Bone". There
[292] I also met a man who was formerly in foreign affairs, an old fellow with a mustache, and Aru Matjege (makadang-atana, a talking chief of the land), a young man in the dress of the high class--horsehair, woven, with gold bordered songkok. Then

this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

582 Regarding endogamy of the fishermen, they said my
463 notes were not correct, but agreed that they lived in separate
114 kampongs. Also, the sailors live in separate kampongs, but
226 again they said that it is not true about their being endogamous. After all, however, Friedericy said merely that they had a tendency toward endogamy.

326 It is not true that all smiths come from Sidenreng. I was
554 shown Makassarese knives and they said that only Makassarese
411 smiths could make them. They also showed me a fine kris. They said that different kinds of krises also had pangkat, and that men used types according to their own rank.

563 They said that there are no Badjo [Sea Gypsies] around here. They live on islands.

463 There are plenty of potters here, or rather in Djongaya.
306 They are men as well as women.

286 There are basket makers here also. I saw one in the kampong. There are also mat makers. And nearly all sarongs are homemade. Spinning wheels are present but they are not much in use. They did use them during the Japanese time, and certainly know how to. Also there is not much use of dye, but here too there is no lack of knowledge on the subject.

224 Deer hunting is not common here, but is carried on elsewhere. They are interested in the Java--deer--import story.

346 Regarding the urn on top of the mosque, they said that it
177 was from an old radja cemetery. I will see the latter soon.

The old fellows knew all about the pre-1906 kasuwijang as
565 written up in Friedericy. They knew about the forty and six
567 sets of specialists in the old court. And they agreed about the three ways of getting slaves in the old days. They said that a man a little lower might marry a little higher, but there would be much gossip on this matter if he did. They agreed about the tawa-ana division in a slave-free, (wife-husband) marriage.

685 They said that there was no cattle stealing here, but that
582 it was heard of in other regions. It was also known that in some places girls will not marry a non-thief.

178 Regarding the taboo on yellow worn by non-royalty, they
565 said that this is no longer practiced. Still, however, they
292 could see the point and I got the impression that there may be something to it. They added that gadu, a type of gauze sarong, which is used at feasts by nobles and at marriage, can be used by anyone. Saleh has a remarkable festive belt for a kris. His father's photograph shows him in former years with it. It is woven with the verses from the Koran.

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2162 Food and drink: they said that the poor folk might eat much
273 maize at certain times of the year, but that everyone pre-
689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 Deer are hunted farther away with lances and ropes (for-
411 merly at least). Also, stringed spears were formerly used
857 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a
[541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 Fences are built around houses, but the ones I see are
342 mostly flimsy and sparse. As to house construction, I was
764 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other
513 for guests. They said no more. They knew about the old
682 habit of sticking a spear up through the floor to kill someone and how the folk would sleep on buffalo hides in order to prevent this.

287 Tapa: they know about bark cloth, and said that in the
291 Japanese time they were forced to make it again: Thus the
411 old art is not dead. They said that formerly, and to some
565 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
304 However, they did know about the European screw habit, and
881 showed me some earrings which were made for them. Girls'
842 ears are pierced at from three to five years, but they say
574 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.